

RELIGIOUS INTELLIGENCER.

“Behold I bring you good tidings of great joy.”

No. 13.

NEW-HAVEN, AUGUST 24, 1816.

VOL. I.

Observations on the Present state of Religion in the world.

Continued from p. 180.

The next class of Charitable Societies are those, *employed in the establishment of Missions.*

These also are very numerous, and contribute their full share to the glory of the present era.

The first place among them undoubtedly belongs to the *Moravians, or United Brethren.* I am not at present in possession of a history of their Missions. They were commenced before the middle of the last century; and have been continued with unabated zeal to the present time. They have been extended to the people of Greenland, the Esquimaux, the Indians of Canada, and those of the United States; to the blacks in the West Indies and South America, to South Africa, and, if I mistake not, to several other countries. A part of their support has, I believe, for some time been derived from Great Britain.

The success, which has attended the ministry of these excellent men, has been great. From war, and from malignant passions, they have frequently suffered severely; and, to our everlasting disgrace, in several instances from the hands of Americans. The destruction of their *Missionary* settlements near the Ohio, not many years after the establishment of our independence, and that of Fairfield in Canada, under the auspices of Gen. Harrison, were sights, which Satan probably beheld with much the same pleasure, as the exploits of the Inquisition.

But they have been abundantly consoled by the presence of God; the consolations of his Spirit; the success, which he has given to their ministry, and the glorious prospect of meeting

a numerous train of converts in the regions of immortality. If ever Gen. Harrison should reach those happy climes; an event ardently to be wished; he will not improbably owe this blessing to the prayers of these abused men.

The number of their missionary settlements amounts to 31; and the number of their missionaries to 157.

The second place is in my opinion due to a Society, established in the English Church, under the style of *The Society for promoting Christian Knowledge.* It was formed in 1698; and has continued its operations to the present day. One of the objects, for which it was instituted, and by which it has been especially distinguished, is the Support of Missions. In this honourable employment it has laboured longer, and done more, than any other, the Moravians excepted. *Ziegenbald, Swartz, and Gericke*, who, particularly *Swartz*, may be styled the Apostles of India, were, together with a cloud of other missionaries, supported by this Society. A considerable number of these are ardently engaged in this good work at the present time; and their labours, their success, and the liberal exertions, by which they have been sustained, are in a high degree honourable to the Christian name.

In a manner no less honourable, and with efforts remarkably distinguished by Evangelical zeal and liberality, have laboured the *Baptist, London, and Church, Missionary Societies.* One spirit appears to animate them all; and that the genuine spirit of the Gospel. The same vivifying principle is seen in the labours of the *Edinburgh Missionary Society*, and, if I mistake not, another of the same class, established in Dublin. To most, if not all, of these there are many

auxiliaries in various parts of the British Empire. The good, which they have already done, is very great, and is annually enlarging. It is supposed that about two hundred missionaries are employed by these Societies.

In the number of its Missionaries the London Society is unrivalled. In successful efforts to translate the Scriptures into many languages that of the Baptists is equally unrivalled. In zeal, and faithfulness, I know not that there is any difference. All appear to be moved by one Spirit; and that derived from heaven.

"Jehovah bless them and keep them!

"Jehovah make his face to shine upon them, and be gracious unto them!"

"Jehovah lift up his countenance upon them, and give them peace!"

Of Missionary Societies on the Continent of Europe I have no sufficient information.

In the United States there are many such Societies. There is one in Maine; one in New Hampshire; one in Vermont; at least six in Massachusetts; and two in Connecticut; all of them, except those in Massachusetts, intended to involve the communities, in which they are established. There are several in New-York; and the General Assembly of the Presbyterian Church, like the General Association of Connecticut, is a Missionary Society for all the Churches under its superintendence. There are others; but I am not sufficiently acquainted with them to do them justice.

All these Societies have laboured with unremitting diligence, zeal, and fidelity; and honourably manifested the spirit, which animates their brethren on the Eastern side of the Atlantic. Their success, also, has been great. The Missionaries appear generally to have performed the duties, assigned them, with wisdom, zeal, and faithfulness; and to have made the happiest impressions on multitudes of their countrymen.

Two Institutions of this nature have a claim to be mentioned by themselves from their peculiar designation; viz.

The American Board of Commissioners for Foreign Missions, and the Baptist Foreign Missionary Society. The former of these, originally established in Massachusetts, has already extended itself far; and, as soon as circumstances will permit, will probably extend itself throughout the Union. If we consider the embarrassments of the times, and some others, under which it has laboured, it may be safely pronounced to have done much for the short period, during which it has been in operation. The latter appears disposed to tread in the same Evangelical steps.

Beside these Missionary Societies, there is another, formed in England, entitled *the London Society for the Conversion of the Jews.* No charitable Institution has higher claims to respect, from the nature of the end, which it proposes, than this. It has had many difficulties to encounter. A considerable part of them it has already surmounted; and appears to be in a fair way to overcome the rest. It has assembled a congregation of Jews to hear the Gospel; has established in it a respectable Jewish convert as the preacher; has formed a numerous school of Jewish children; has provided means for supporting such converts, as shall be unable to support themselves; and, last, and greatest of all, has procured, and to a considerable extent printed, a translation of the New Testament in the Hebrew language.

It is impossible for a benevolent man, who reads the Reports of this Society, not to be delighted with their proceedings.

The London Tract Society deserves to be mentioned in terms of high respect. Multitudes of mankind will read a short pamphlet, who could never be persuaded to attempt a book even of moderate size. Perhaps it may be added with at least equal propriety, that the pamphlet is much more useful to them than the book would be, were they to make the attempt; their understanding being in,

sufficient to comprehend, and their memory to contain, its contents. Many, also, are unable to buy even a pamphlet; and many others to purchase it without inconvenience at the modern, customary price. On these grounds, and probably on others also, was formed the London Tract Society, in the year 1799, by several persons of great respectability. In their progress they have distributed several millions of Tracts, selected with an eminent degree of wisdom and piety. Part of these have been sold at very cheap prices, and part of them given away to such, as were unable to purchase. A great number have been lately dispersed by means of hawkers; a measure, which seems to have been productive of two important advantages. One is, that they are more extensively diffused: the other, that the tracts seem to be taking place of all those idle, indecent, and mischievous, publications, which these hawkers used to vend. Persons of various religious denominations are harmoniously united in this Society.

The Evangelical Society in Stockholm, at the close of the year 1814, had published 952,750 copies of Tracts.

There is a Tract Society at *Basle*, and another at *Luzerne*, in Switzerland; one at *Elberfeld* in the Grand Duchy of Berg, and another at *Hanover* in Germany.

The late *Baron von Schernding* had several hundred thousand Tracts printed at *Berlin*, at his own private expense; and employed people for their gratuitous distribution.

A noble lady in *Moscow* has had twenty-five different tracts translated, and printed, chiefly at her own expense. The greater part of them she translated with her own hand.

Other individuals, in considerable numbers, have in various ways pursued the same honourable career.

There is a Tract Society in *Bristol*; and there are seventy-four Societies, auxiliary to that of *London*.

There are several Tract Societies in the United States. The most consider-

able of these is the *New England Tract Society*. I do not think, however, that the subject has been hitherto taken up by our countrymen with the zeal, which it merits. Few Charitable Institutions, unless I am deceived, have been more beneficial to mankind than the London Tract Society.

The Society for the support and encouragement of Sunday Schools, instituted in 1785, and intentionally extending its operations throughout the whole British Empire, had in 1814 issued 386,460 spelling-books, 79,363 Testaments, and 8,139 Bibles to 4,247 schools, containing upwards of 350,000 children. Its operations are still increasing; and Sunday Schools are multiplying throughout the kingdom. The Society has also established Sunday Schools at *Antigua*; the *Cape of Good Hope*; in *Nova Scotia*, and *Cape Breton*; on board of several of his Majesty's ships; and of two convict ships bound for New South-Wales. During the late war they befriended in various ways both French and American prisoners. In all these instances they have accomplished very extensive benefits to the objects of their care. The principality of Wales is represented as having undergone, by these means, a general moral cultivation. Among the efforts of wisdom and benevolence, for which this Institution is eminently distinguished, the establishment of schools for the education of adults deserves to be especially mentioned with particular praise. These schools have already become considerably numerous; and have met with success beyond all ordinary expectation. It is among the most dreadful of human calamities, certainly of those, which the efforts of man can so easily remove, to be unable to read the Bible. To find this evil so easily removed among those, who have arrived at adult age, may be regarded as a discovery; and contradicts what a little while since was the general belief of mankind. Permit me to recommend this interesting fact to the solemn attention of slaveholders in the

United States. To many of these men it will be one of the most interesting considerations, when they are summoned to give *an account of the deeds done in the body*, that they did not enable, and often, it is to be feared, would not permit, that unhappy race of men to obtain this invaluable blessing. How incomparably better would the Sabbath be spent by these slaves in learning to read, than in their customary idle and pernicious riot. Will the expense of employing an instructor be objected to this proposal? Let me ask in reply; on whose labours does the planter live in affluence and splendour? and shall this little pittance be grudged to the labourers, for a purpose too important to be estimated?

It is reasonably believed, that by the labours of this highly respectable Society, and their coadjutors, the peasantry of South Britain will in a considerable measure assume a new character.

Various other Institutions of a similar nature exist in different parts of Great Britain, and Ireland; all labouring for the same excellent purpose in the same commendable manner.

Hardly any Reports, which I have read, have more deeply interested my own feelings, than those of the Hibernian Society, formed in London in the year 1806 for establishing schools, and circulating the Holy Scriptures, in Ireland. I have ever been interested in the sufferings of the Irish peasantry. These unfortunate people, (I speak especially of the Roman Catholics,) suffer immeasurable evils from the negligence, and pressure of the Government; still more from the oppression of their landlords; and still more from that of their priests. The ignorance, in which they grow up, and the vices, which they are not only permitted, but often encouraged, to practice, are undoubtedly their greatest calamities. To the removal of both these the attention of this Society has been directed; and has been encouraged by a degree of success,

greater, I think far greater, than could have been rationally expected. In the correspondence, carried on with them by their Hibernian agents, a series of incidents is brought up to view, which will interest any man, who has not lost his heart.

Several Sunday Schools are already established in the United States. It is to be hoped, that in those parts of the country, where such Schools are needed, this example will be extensively followed.

(*To be continued.*)

FOREIGN INTELLIGENCE.

Journal of Abdool Messee, one of the Readers supported in India by the Church Missionary Society.

Continued from p. 184.

June 25, 1813.—Yesterday, as Abdool was reading and explaining Acts. iv. at his house in the city, an extraordinary instance of Divine Power attending the word appeared. A youth about 15, a Bramin of the Gour caste, had come, among others, to see and hear this new thing. Abdool observed him very attentive; and, as he proceeded, and was explaining verse 12, *Neither is there salvation in any other, for there is none other name given among men, whereby we can be saved*, the lad seemed greatly agitated, and, breaking off his Bramin's cord, threw it away. All who were present observed what he did, but no notice was then taken. After the congregation went away, the lad remained; said he would embrace the Christian Religion; and, in short, of his own accord eat with Abdool, and came home with him in the evening. This morning he was asked, "What did you hear yesterday, that made you throw away your caste, and associate yourself with us?"—*Ans.* "The faith of your religion took possession of my heart; therefore I acted as I did."—*Ques.* "But do you remember any expression, which made an impression upon you?"—*Ans.* "I only remember that Jesus Christ is God, and our only Creator,

and all things are from him."—*Ques.* "Do you this morning regret what you have done?"—*Ans.* "By no means."—*Ques.* "You used before to abstain from certain kinds of food, and think it holiness: do you feel no reluctance to eat with us?"—*Ans.* "No; I am very happy."—*Ques.* "But suppose the Gospel should require you to abstain from certain kinds of food, what would you do?"—*Ans.* "What the Gospel allows, I will eat; and what it forbids, I will abstain from."—*Ques.* "Did you ever hear of Jesus Christ before?"—*Ans.* "I have heard the name from the Mahometans, but did not know that he was God."—Some advice considered suitable was given him. After Morning Worship, he said he had been happy yesterday during worship, to-day was two-fold more happy. He has an intelligent countenance, and is of a superior understanding. In the evening, after pointing out some facts, connected with our Saviour's history, to the above boy, I asked him, "How came you to believe what you heard yesterday without further inquiry?" He said, "God, no doubt, did it for me; for an assurance came into my mind, that what Abdool was saying was true."

June 26, 1813.—To-day a man, who had formerly been Kezee of the city, and who had killed his brother, came to Abdool. After the usual salutations, he entered on a dispute with seeming warmth; and said, that what Abdool taught was not the Bible, but what he had extracted from Mahometan Books. "It is in vain," said he, "to pretend that what you teach is Christianity: we see nothing of it in the Christians. The Sahibs take all manner of women into their houses: their care is only about wine, and banqueting, and hunting, and gaming: never say that your doctrine is theirs; you have made up a religion for yourself." Abdool, of course, contended, that the Law and the Gospel were prior to the Koran; and that wherein they agreed, they had taken from the Christians, not the Christians

from them. That in respect of the Sahibs, "What you say of them is that judging forbidden in Matthew vi., and if I chose I could prove to your face that you are just as bad as they; but, leave off judging others, and judge from the Book, whether or not the Sahibs live according to it: the Book is our guide, and those who live according to it are the Servants of Christ, and those who do not are the Servants of Satan." The Kazee took Abdool aside at going away; and asked him privately, if there was any way of forgiveness pointed out for murder in the Gospel. Abdool spoke briefly of repentance, and the efficacy of Christ's blood to cleanse from all sin. The Kazee took away the Pentateuch; and, after the appointed time, sent it back, begging he might have it every day to read.

June 27.—This afternoon the whole premises in the city were filled with people, to hear Abdool read and explain the Scriptures. Nothing remarkable occurred.

July 1.—This morning the Bramin Boy, referred to on June 25th, had occasion to go out of our premises, and is not returned. Abdool was told in the evening, that he had been seen in company with a Bramin going toward the city. The Bramin, who appeared fat and well clothed, had hold of the boy's hand. The boy was heard to say, "Let me go; they will think I stay too long, and be angry with me." The man answered, "Never mind; I will myself go back with you, and make your peace;" and seemed to be soothing him, with a view to get him away with him. As the boy had lost caste, this could only be to get him away in order to be revenged for the disgrace they think it for a Bramin to change his religion.

July 4.—To-day about the same number attended Divine Service in the city. Nothing remarkable occurred. No tidings of the Bramin Boy.

July 6.—To-day the Rajah Ram Narain passed most of the day here. He is son of the brother of the well-

known Cheyt Sing, Rajah of Benares, who was finally set aside from the Rajahship by the Honorable Company on the murder of Mr. Cherry, and the present family placed on the Musnud, who are of the female line. On June 9th, this Rajah Ram Narain called upon me. He had passed the greatest part of day at Cawnpore with the late Mr. Martyn, with whom I was then an inmate. Since then, he has been visiting about among the Mahratta Princes; and on arriving here, and hearing of my being here, he came to call upon me. After some time he entered into a detail of the misfortunes of his family. I heard him out; and then endeavoured to shew him, that all worldly expectations were thus deluding; and that, though we should gain our end in the world, we must leave it, and go to give account to God: whilst those, who know and love the true God, have a never-failing portion. Abdool, who was present, took up the subject. The young man was roused to attention, came to see us day after day, and expressed very freely in public his approbation of the Gospel; becoming daily more serious and earnest in his religious inquiries. At length he became suspected of an inclination to Christianity. Crowds, both of Hindoos and Musselmans, visited him daily to dissuade him from associating with Abdool. On the 2d inst. he took up his abode with Abdool in the city; and now the whole city seemed moved. Day and night, during Friday, Saturday, and Sunday, he was beset by people, many of whom had never seen him or heard of him until now; and the agitation of mind occasioned thereby made him quite unwell. To-day he is much indisposed, yet came out to see me. After some previous conversation, I said to him, "If your intention of embracing Christianity be sincere, I do most heartily invite you to occupy these rooms," in which we were sitting, "and in all respects to consider me as a brother: only I am anxious that no worldly motive should enter into your

resolutions, and that no one should be able to say, you were influenced by temporal considerations." He answered, very deliberately and distinctly, "Sir, in respect of name, what can I propose to myself by the change? My family is the chief among the Hindoos Bramins, and Lords of the Holy city. In respect to provision, you know how I have lived, and could still live:"—he told me before, that he could collect 400 rupees a month, and subsistence for 300 or 400 followers among the Mahratta Princes:—"What earthly end can I have in view? But, among the Hindoos or Mahometans, I never heard of any whose birth, life, death, resurrection, and ascension can be compared with Jesus. I perceive he is the only Saviour, and I see I may obtain remission of sins through him."

July 8, 1813.—In consequence of the above visit, the friends and adherents of the Rajah became quite violent with him; and threatened, by some means or other, to put an end to his life. They threatened Abdool also; who quietly, but resolutely, answered, "If you should accomplish my death, it would be a cause of joy to me, as bringing me at once, to Him whose I am: but, be assured, your lives would be forfeited to the law; and, at the throne of God, you would find Raim, or any other you depend upon, quite unable to save you from the guilt of murder." They were dismayed at his resolution, and have kept aloof from him since; but have persuaded the Rajah to make a journey to Gaulier, where another widow of Cheyt Sing's is, and of a brother of his own. He says he will come back alone shortly; appears in deep distress; and said to-day, "I go with them because I fear they will otherwise murder me; but I know, if I do not become a Christian, I shall go to hell with my eyes open. My faith is in Jesus Christ alone, and beside him there is no Saviour." A Mahometan in the service of the Rajah has been the chief opposer, and has tried to get others to say that Abdool wished to compel people to be

come Christians. A Molwee, who lives near, and to whom he first addressed himself, told him at once he lied, and was an infidel for opposing an Idolater who wished to believe in Revelation, though not in Mahomet. The Hindoos to whom he applied, said he was mad; that they saw and heard all that passed in Abdool's house, and saw no violence offered to any one. One Hindoo said, "I hear him forbid people to kill, or to commit adultery, or to steal, or to tell lies: if this be Christianity, it is a good religion: there are no such good words even in the Sanscrit Books.

July 11, 1813.—A man from a neighbouring village was present to-day, who has been a constant attendant for some time. He was asked why he had expressed a wish to become a Christian. He answered, "For the sake of salvation." What had he heard, that should induce him to hope for salvation in Christianity? He said, he had never heard of any, whose birth corresponded with that of Christ; that to raise the dead, and himself to rise from the dead, proved him to be the Son of God, and able to give remission of sins. He to-day took his meal with the Christians, by which his caste is gone.

July 12.—Abdool went to-day to the village where the above man resides. He found that his family were acquainted with his purpose of embracing Christianity, and very angry with him for it. He rents a small farm. Many people came to see Abdool, who spoke to them about religion, and offered to establish a school for their children. They asked what he would teach them. He said, what would lead to salvation.—They answered, "What do we want with religion? We do not even worship our own Bowarra. We know a little about ploughing, and that is enough for us.

(To be continued.)

By the late arrivals from England several periodical publications for May and June have been received,

containing accounts of the proceedings and reports of the great Religious Institutions which hold their anniversary meetings in the spring of the year.—*Christian Herald*.

BRITISH AND FOREIGN BIBLE SOCIETY.

The 12th Anniversary Meeting was held at Freemason's Hall, on Wednesday the 1st of May.

The meeting was attended by H. R. H. the Duke of Kent, the Bishops of Norwich, Salisbury, Gloucester, Cloyne, and Clogher; Lords Gambier and Calthorpe; the Chancellor of the Exchequer, and Mr. Wilberforce, many members of the House of Commons, and a very large assembly of other gentlemen.

Lord Teignmouth read an abridgment of the Report of its proceedings during the past year. It exhibited a luminous and most interesting view of the operations of the Society, the beneficial effects of which are extending in every quarter of the globe. The exertions to promote its object in the vast Russian Empire, where the magnanimous Alexander has recommended that a new translation of the whole Bible be immediately made, into the vernacular dialect of the native Russians; and persons of all ranks, both in Church and State, assiduously attend the committees of the various Bible Societies, excite the astonishment of the religious public in this country, and call forth gratitude to the God of all grace, who hath honoured Britain by permitting its inhabitants to be the instruments of kindling such a holy flame in other nations.

The various resolutions were moved and seconded respectively by the Chancellor of the Exchequer, and the Bishop of Gloucester; by Charles Barclay, Esq. M. P. and the Bishop of Salisbury; by the Hon. Charles Shore, son of the President, and the Rev. William Roby, of Manchester; by the Bishop Clogher, and Luke Howard, Esq. one of the society of Friends; by

Lord Gambier, and the Rev. John Frederic Usko, formerly chaplain at Smyrna; by the Rev. Dr. Thorpe of Dublin, and R. H. Inglis, Esq.; by the Bishop of Cloyne, and the Rev. Jabez Bunting; by the Bishop of Norwich, and the Rev. Wm. Heirulf, chaplain to the Danish Embassy; and by Charles Grant, Esq. M. P. jun.

The best spirit pervaded the several addresses; and their effect on the meeting was quite consonant with the principles and objects of this magnificent Institution.

It appeared that the receipts of the year had amounted to £92,860 2s. 9d. St. (about \$412,700) and the expenditures to £103,680 18s. 8d. St. (upwards of \$460,600.) The copies of the Scriptures issued from March 31st, 1815, to March of the present year, amount to 138,168 Bibles, and 110,068 New Testaments; making the total number of copies of both kinds issued from the commencement of the Institution, to be 1,482,973, which together with 75,000 copies circulated at the charge of the Society from depositaries abroad, makes a grand total of 1,557,973 copies circulated by the British and Foreign Bible Society.

THE MISSIONARY SOCIETY.

The 22d General Meeting was held in London on the 8th, 9th, and 10th of May.

The Report comprises a brief account of the present state of the Missions in the following order: Otaheite, China, Java, (Batavia and Samarang,) Amboyna, Ceylon, Bengal, Madras, Ganjam, Vizagapatam, Bellary, Tinnevely, Mauritius, Surat, Lascars, Cape of Good Hope, Stellenbosch, Rodezand, Caledon, High-Krall, Bethelsdrop, Theopolis, Caffraria, Bushmen, Griqua Town, Bethesda, Klip Fountain, Africaner's Krall, Pella, North America, and West Indies, Seminary at Gosport, Conclusion.

That part of the Report which relates to South Africa is unusually interesting. The following extract from

it, will doubtless be acceptable to our readers, particularly the speech of a converted Hottentot, which is a fine specimen of natural, untutored eloquence.

Bethelsdrop, about 600 miles East of the Cape.

This settlement is rightly named; it has proved to hundreds of souls no other than a BETH-EL—"the house of God, and the gate of Heaven." When we view the intelligence received from this highly favoured spot within the last two years, we are constrained to cry, What hath God wrought! for in no place under the patronage of this Society, and at no period since its commencement, have such wonders of mercy been displayed.

It would occupy too much of the time of this meeting, to present even an outline of the extensive information with which Mr. Read and others have furnished the Directors. Suffice it to say, that about 1200 people belong to this settlement. Since its commencement, 442 adults have been baptized, 300 of whom have been added to the Church during the last year. The Hottentots belonging to this settlement have paid taxes to the government to the amount of nearly 800*l. St.* in one year, (about \$3555.) They have contributed to the funds of this Society 120*l. St.*; they are now building, at their own expense, a school room and printing office, under the same roof; they make collections for the poor every Lord's day, and send out into the surrounding countries a number of itinerants, by whom the knowledge of the Gospel is happily diffused.

The grateful feelings of these converted Heathens, brought by the Gospel into a new world, may be conceived of by the following speech, the honest effusion of a poor Hottentot, at one of their public meetings:

"We are all Hottentots: we never had a house: we never were considered as human beings: we never were allowed to look into a farmer's house

but to-day we are sitting here together in a large white house, (*the place of worship.*) We never had a waggon: and now there are more than twenty waggons belonging to us Hottentots. Look at the women. They never had decent clothes: now you see them sitting among us in white, and various colours. We never had the honour of knowing any thing of God and his Word: but now we can read and write; and the greatest thing which God has favoured us with, is his sending to us poor Hottentots his servants, who daily explain to us his holy Word.

"Is not this altogether the grace of God! Love of God! Mercy of God! Men, brethren, Hottentots, praise the Lord God Almighty!"

The receipts of the last year amounted to £22,971 17s. 11d. *Sterling*, (upwards of one hundred thousand dollars,) and the disbursements to £19,291 17s. 9d. *Sterling*, (about five thousand one hundred and eighty dollars.)

SUNDAY SCHOOL SOCIETY.

Instituted in 1785.

On Monday the annual meeting was held at the city of London Tavern. From the Report, it appeared, that the Society has added 279 schools within the last year to its general list; four of which have been established in the West Indies, and several in the Sicilly Islands. The total number of books given at the Society's expense since the commencement of the Institution, is 436,297 spelling books, 87,092 New Testaments, and 8,177 Bibles, for the use of 4791 schools, containing upwards of *four hundred thousand scholars.*

From a list of Missionaries employed by various Societies, lately published, it appears that there are not yet *Two Hundred and Fifty European Protestants* gone forth; and what are these for the purpose of evangelizing EIGHT HUNDRED MILLIONS of Pagans and Mahometans!

DOMESTIC INTELLIGENCE.

To the Editor of the Religious Intelligencer.

SIR,

In compliance with the request, in your late circular, I hasten to give you for publication, some account of the late glorious work of God among the people of my charge: Noticing, according to your plan, some important particulars in the preceding ecclesiastical history of the place.

Colebrook is the last settled town in the State of Connecticut; the date of its incorporation is 1779. The progress of population from a variety of causes, and for a long period advanced but slowly; and sixteen years had elapsed before a congregational church was formed, and their first minister settled. The people, however, manifested a respect for the institutions of religion, and a desire to enjoy the privileges of social worship and Gospel instruction. They constantly assembled on the Sabbath, and as far as they had opportunity and means, hired preaching. In the summer of 1783 it pleased God to visit them, with the special influences of his Holy Spirit, and a number were made the hopeful subjects of divine grace. In this period, they enjoyed the ministerial labours of a Mr. Cook, since deceased.

In 1795, the Rev. Dr. Jonathan Edwards was installed over them as their pastor. He previously gathered a church consisting of 9 males and 13 females. By the piety and prudence of this great and good man, they were happily united and built up. His ministerial labours were blessed to his people. In the summer of 1799, they were

watered with a shower of divine grace, many were impressed, and a number, we trust, brought savingly home to Christ.

In the midst of this blessed harvest, this man of God was removed to take the presidential charge of Union College, Schenectady. During Dr. Edwards' ministry, 13 only were united to the Church. Soon after his removal, 26 more were added, being the fruits of the revival.

In February 12, 1800, the present Pastor was installed. The number of the church, then, being 46; and about two thirds of them females. Since that time, and previous to the late glorious work, there have been two partial revivals: the first, in the Winter of 1806, and the other in the Spring of 1813. In each of these, between 12 and 20 were added to the church. In the intervals of these and the late glorious revival, a general stupidity prevailed. The children of light were walking in darkness, and all, of every age appeared, sacrificing at the shrine of mammon. But a small part of the church usually attended our preparatory lectures & conference meetings were, for the most part, wholly neglected.

In the ten last years preceding the revival, the number of the church was diminished from 108 to 88. The society, comprising not more than two thirds of the population of the town, contains about 750 souls, and perhaps 120 families.

Such was, and had been for years, the state of things, previous to the late memorable season, in which God in his great mercy was pleased to visit us by his Holy Spirit, and appear in his glory to build up Zion.

Some account of this wonderful work of God I shall now attempt: I approach the undertaking not only with desire and delight, but with diffidence and trembling. I feel it impossible to do justice to the subject, or even to satisfy my own feelings. All I can propose, therefore, is a plain and faithful narrative, with my earnest prayer that the imperfect sketch given, may be to the glory of God, and the advancement of Christ's kingdom.

The first appearance of special attention, began with the month of September. A young woman, in my neighbourhood was awakened. For some time she concealed her feelings; and, soon after she disclosed them, received the comfort of hope. By her instrumentality, several of her female companions were soon brought under serious impressions, and in a short time, three of them gave evidence of a saving change. There were no corrective dispensations of Providence, nor any other than the usual and stated instructions of the word, which preceded as means of originating the seriousness, at its commencement. I had, for several months been purposing to make in September a long journey. Every preparation was made, and when within two days of the proposed time of my departure, the appearances of the begun revival were such as powerfully arrested my attention, and impelled me at once to relinquish all thoughts of my journey. This, I publicly announced to my people, from the pulpit, in substance, as follows:

"God has actually begun his work of grace in our unfruitful vineyard. Yes, my dear people, *an awakening is begun, whether you know it or not; and I shall*

not tear myself away from my work, and quit the field, in the very time of harvest, as soon as God begins to display the tokens of his mercy, and to grant that inestimable blessing, which I have been so long labouring and praying for. My intended journey is cheerfully relinquished, and the weeks of my expected absence, devoted to the service of your souls. Too long already have we slept. Let us immediately awake to fervent prayer, and united exertions. Let this perishing world, for a while, be cast, where it ought to be, into the back ground of our affections, and pursuits. Let us flock together to conference and prayer meetings, and make the salvation of our souls the great object of concern; for, now is the accepted time, and it may be your only time."

God added his blessing, and made this event a powerful means of diffusing the awakening through the Society. The declaration of my change of purpose, and the reasons assigned for it, seemed to operate as an electric shock. The arrows of conviction flew in every direction. Many, as it has since appeared, who are now rejoicing in Christ, then received their first impressions, and will remember forever the emphatical words printed in Italics. It was the Lord's doings. The wisdom, power, and glory, are His. I arrogate nothing but the joy of beholding his work.

An important fact, however, must not be unnoticed; that the work arose, and became general and powerful, but as the spirit of prayer increased in the church. A number of Christians had been mourning in secret over the low state of religion; but the church,

as a body, were not awakened, until two or three weeks after the commencement of the revival; and the truth of God was gloriously manifested by it. He waited for their requests. Until Zion generally travailed, but few children were born. The awakening was begun: for a time, it was confined to young females—four were early called in—a number were deeply impressed;—but there the work was arrested; and for a time stood still, till a general and remarkable spirit of prayer took place in the church. Every member then appeared to be quickened—every heart to be warmed, and every hand uplifted; and at once, the work progressed, in the most rapid and powerful manner. The church unanimously came forward on the Sabbath, and by their united public confession, humbled themselves before God and the world, for their past unfaithfulness, and neglect of duty; expressing their fixed resolutions of future amendment, and closing with a resolve to observe the stated monthly concert of prayer, which they had always hitherto neglected, and to make that also a stated season for the solemn and *public instruction of their children, whom they had dedicated to God in Baptism.* This was a very solemn transaction. It tended to confound and silence the reproaches of the adversaries, and appeared greatly to further the blessed work of grace. A spirit of faithfulness now also appeared in Christians, and an anxious solicitude for the unconverted. Their mouths were opened to speak for God. Religion became the only subject of attention and conversation among all classes of people. Religious meetings were attended in some part of the society on ev-

ery evening of the week, and a stated lecture on the afternoon of every Thursday. My time, when not attending meetings, was constantly employed, in visiting families, conversing and praying with them. I daily found new instances of conviction in almost every house. Many endeavoured to conceal their distress, but were constrained to make the anxious inquiry, "What must I do?"

The work appeared in every part of the society at once, and to take place without the instrumentality of human means. Though means were wonderfully blest, yet we had abundant evidence, that our God can make any thing he pleases an arrow to the heart; and that no place nor situation can exclude the irresistible influences of his Spirit. These two truths, so out of sight to the blind, stupid sinner, were made to shine as brightly as if written with sun-beams; *means must be used, but the power of God alone produces the effect.*

In September, morning prayer-meetings were appointed at sunrise. They were solemn and interesting, and were punctually attended by a considerable number every morning for three months. The young people, both males and females, met once a week, by themselves for prayer. October was the most distinguished period of the revival, and the richest harvest month. It will never be forgotten by the present generation. It was in reality a Pentecost. The distinction of days seemed to be lost:—it was one continued Sabbath. The world was out of sight. Newspapers were unread, and lay piling up at the store, week after week. Time, with all its cares, was lost in the concerns of eternity. Worshipping assemblies were

held every day and every evening in the week. In this season of need, our gracious God was pleased to send us every week, the assistance of three or four neighbouring or itinerant ministers, whose labours were greatly blessed. In addition to these, it is to be acknowledged with gratitude to the great Head of the Church, that the Baptist Association, which convened in Colebrook the first week in October, kindly favoured us with their labours, and greatly helped us in the Lord. The services particularly of Elder Leonard of Poughkeepsie, will be long and gratefully remembered by my people. The neighbouring ministers who assisted us at this season, were Rev. Messrs. Mills, Miller, Gillett, Hallock, Gaylord, Prentice, Mason, Harrison, Beach, J. Lee of Otis, W. Strong of Somers, and Mr. Salmon Giddings and Asahel Gaylord, candidates.

At this time, the Spirit came down like a rushing mighty wind, and filled all the place. Almost every person in the society appeared, in a greater or less degree, awakened, and many very powerfully impressed. In one week, 24 were brought to bow to the King of Zion, and lay down the weapons of their rebellion. In most instances the work was quick and powerful. In some, a sense of sin, and of the stubbornness of the heart was so great, that it was thought a small increase would take away life. One of the most distinguishing instances of sudden and powerful impression was that of a young man, who had felt strongly opposed to the revival, had jeered and ridiculed the work, and braved all religious impressions. Passing through his bed chamber, he without any design took up his

Psalm Book which lay on his table, and his first glance was on the first verse of the 102d Psalm, 1st part, C. M. He was instantly smitten to the soul with the agony and horror of conviction, and with difficulty staggered to the bed. His groans immediately alarmed and called up the family. Apprehensive from his appearance that he would live but a few minutes, they called in a neighbouring professor of religion to pray with him. The first moment he was able to speak, he exclaimed, "My proud heart won't submit, I can't submit." After three days of deep distress, the Lord changed his heart, and he became a humble, fervent Christian.

I was called late in the evening to visit a young man, who was in distress for his soul: when I arrived, more than twenty young people were collected, and on their knees in prayer. A young man, who but a week before was bitterly opposed to the revival, was their mouth in prayer. There were unremitting sobs and groans from almost every person in the room; and when he had closed, a number earnestly crowded around me, crying out, as with one voice, "O Mr. Lee, do pray for me, do pray for my poor soul, for I am just dropping into hell." The distress and terror immediately increased to a degree which I had never before witnessed. All appeared deeply impressed; but the feelings of seven or eight much exceeded the rest; and two young men, in particular, were under considerable bodily agitations. After conversing and praying with them, and giving some needful instruction and caution, they became more calm, and retired. All these dear youths, through divine mercy, have since

received the comfort of hope, and are gathered into the bosom of the church. And it is a remarkable circumstance, that not any known instance of apostacy, either from hopeful conversion, or from a state of conviction and concern, to that of stupidity and inattention, hath as yet occurred.

The revival has also been very considerable in the Baptist Society in this town, under the pastoral care of Rufus Babcock. It commenced in that, before it did in my society, and about 115 have been added to that church from the fruits of the revival.

In the latter part of November, the converts began to unite to the church: and Zion's friends were gladdened and strengthened, in seeing the new soldiers of the cross, in weekly classes, flocking to the standard of the Redeemer. 101 have already professed their faith in Christ and united with the church; of whom 48 are males, and 53 females. 35 received baptism.

Thus in a short time our little church were more than doubled in number. Christians were filled with joy and peace in believing; and it was a spectacle of admiring wonder to behold such a prelude of the millenium, as in one family was exhibited, where both the parents, all their children 9 in number, with their sons' wives, making 15 in the whole, unitedly commemorating the Saviour's love.

It is expected that a number more will soon come forward to make public professions, and unite to the church.

The whole number in my little society that have been made the hopeful subjects of this work of grace, is 172. Of these 9 are between fifty and seventy; 6 be-

tween forty and fifty ; 13 between thirty and forty ; 69 between twenty and thirty ; 55 between fourteen and twenty , and 20 between six and fourteen years of age.

To relate, in detail, the many surprizing instances of conversion, would swell this narrative much beyond allowable bounds. I shall only particularize one instance of the few that were called in at the eleventh hour. He was a wealthy farmer, a man supremely devoted to the world, and who to the age of almost 60 had drudged in the pursuit of property : his mind was much opposed to gospel doctrines, religious professors, religious revivals, and the support of religious institutions. His wife was propounded for admission into the church. This excited his anger to a high degree, but proved the means of his conviction. After 3 days of great horror and agony of mind, he received the comfort of a broken and penitent heart, and has ever since appeared the humble, yet fervent and lively Christian. It was striking and affecting to see this same man, who but a few days before had been so violently opposed to his wife's joining to the church, now publicly appearing by her side, in the solemn act of covenanting with God.

The following statement, in his own words, evinces his humiliation, and the reality of his change.

“ I am indeed a great, an aggravatedly guilty, an old, and gray-headed sinner. I have lived and worn out the best of my days, and spent my whole life, now to its last dregs, in the service of sin and Satan ; and for the most part, in a high-handed opposition to God, and his anointed Son.— Though I had godly parents, and a religious education, I have bro-

ken through all restraints, and cast every cord from me. Twice in my life have I been awakened, and once thought I was converted ; but my hope was the spider's web, and my goodness as the morning cloud, and early dew. My heart has been habitually filled with enmity, spite and malice against religion, and the people of God. I have been watching for their haltings—living upon their sins, rejoicing to publish their faults, and making myself think that I was as good as any of them. But the delusion has vanished, and I abhor myself for this wicked conduct. I condemn the part I have acted towards my dear wife, for years past, in opposing her pious views and feelings, and placing every obstacle in my power, in the way of her joining to the church. Alas ! I have never contributed a cent of my property to the missionary cause, nor to the Bible Society. As to the missionary contributions, I have been so foolish, and unreasonably wicked, as to pretend that it was all a political farce, a trick played of to promote electioneering purposes, and draw money into the pockets of priests, in order to render them independent of their people. But I now feel a strong desire to contribute of the property which God has given me, for the promotion of the Redeemer's cause.

“ My sinful life is continued to old age, and my guilt attended with every conceivable aggravation. When I came to have a view of my past wicked life, and the present state of my heart, it appeared to me that the justice of God required that I should be cast off and made miserable forever. I am indeed astonished at the long-suffering patience of God, that he

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